

legislation to require that between these extended tours, our troops would at the very least receive the same amount of time home with their family that they have spent deployed in Iraq.

I again salute Rebecca Showers's courage and her husband's service to our country.

THANKSGIVING

The SPEAKER pro tempore. Under the Speaker's announced policy of January 18, 2007, the gentleman from Missouri (Mr. AKIN) is recognized for half of the remaining time until midnight as the designee of the minority leader, approximately 50 minutes.

Mr. AKIN. Mr. Speaker, it's a treat to be able to join you and take a look at a very interesting subject, a subject that we in America will all be thinking about here before so very long, the subject of Thanksgiving. There are, of course, many different Thanksgivings that each of us have enjoyed with our families. But I am here to talk particularly about a little group of marines, they might be considered, a group of marines that undertook a great adventure to America, and that is, of course, the story of our Pilgrims.

There is some debate and some belief that there was a Thanksgiving celebration in the area of Berkley or the Jamestown area in maybe the 16th, 17th-ish vicinity. But the one that springs to most people's minds is the story of the Pilgrims. Perhaps the reason is because the Pilgrim story is such a fantastic adventure. It sparks the imaginations of not only children but adults as well. It goes back some time.

So I thought what I might share this evening is this great adventure story, but with a purpose. The purpose is to suggest that there was something far more significant. In fact, a number of things more significant than the Pilgrims brought us, even in the tradition of our turkeys and cranberry sauce, better than the tradition of Thanksgiving, and far more significant to particularly those who meet in this Chamber.

The story of the Pilgrims goes back a long way. The idea and the thing that separated the Pilgrims, to a certain degree, were the writings of a theologian from Scotland that followed Knox. As he looked into the Old Testament, he saw a pattern that had been overlooked by many in European history. He looked into the Old Testament and he noticed that there was a Moses, and that Moses seemed to run the government, but there was Aaron, who seemed to run the worship of that which you might call a church.

Through the Old Testament he noticed there was a difference between church government and civil government. Now this was, in a way, a novel idea because those two had been confused for hundreds of years in European history. So he started to write about the idea that really maybe the church should be separate from the civil government.

Now in those days in jolly Old England it was James who was King. He wasn't exactly the model of a good church leader, perhaps. So there were those who, as they read these writings, took them to heart. They were called Brownists or Separatists. They came up with the idea that they would start their own church separate from the King.

Now this idea didn't go over politically very well at all. So this group of people met together, created their own little, if you would, New Testament church. They elected their own leaders and they met in a manor house in Scrooby, England. Well, the King, in response to these things said, I am going to hurry them out of England. So he put them in stocks and he taxed them and harassed them and charged them falsely with all kinds of things and persecuted them to the point that these Separatists had to leave England, one group after the next. There weren't that many, maybe several thousand in England at the time.

They went, as many of you know to Lieden, over in the Netherlands and Holland. There they worked a very, very hard existence and had their difficulties there trying to learn a new language and trying to find a way to make a living.

One of the things they found after they had been there some period of time was that their children started picking up some bad habits, in their opinion, of the Dutch children. So they determined that they needed to do something different. It was then that they looked around for the idea of perhaps finding a different place to build a new civilization based on new ideas that they had been thinking about.

So the Separatists, particularly under the leadership of their pastor, John Robinson, started to consider the idea of coming to America and planting a colony. That, of course, required a lot of money. So they looked for some people to finance this expedition. They found the merchant adventurers. The merchant adventurers helped them raise the capital to fund the Mayflower. They also hired another smaller ship called the Speedwell. The picture of the Speedwell you can see on the rotunda, as the Pilgrims were having a prayer meeting aboard the Speedwell.

So it was after a period of time these Separatists or Brownists, as they were called, got onboard.

□ 2220

They traveled from Leiden, which was their hometown, to Delfthshaven. You can see in the Capitol Rotunda Delfthshaven in the background, and the Pilgrims at prayer about to leave to come over to England, where they would rendezvous with the Mayflower and other separatists who were going to be making this expedition, along with just some plain old families, jolly old blokes off the street of England. So this expedition was taking shape.

The trouble was the Speedwell was a pretty leaky ship and the captain wasn't too enthused about going across the ocean. They put the gear into the ships, started to try to get off in the summertime and made one start. And the Speedwell started leaking after 3 days. They had to turn around and come back. They re-caulked the ship and set off again. It started leaking again. They could find no leaks in it. They finally decided to leave the Speedwell behind. The Mayflower had to put off with just the people they could fit in the Mayflower.

Now, as they took off, you can imagine what started to happen. You have got men and women and children, a little over 100 of them, cramped in very tight quarters aboard the Mayflower. And if you have been at ship at sea for a little while, you know what happened. They started turning greenish in color and started getting violently seasick.

In the meantime, they had a bosun that made kind of a sport of making fun of them, saying, "Puke socks, we have seen this before. We will be soon wrapping you up in a sail and sending you down to feed the fish."

So it was that they started this very long and difficult voyage in the Mayflower across the stormy North Atlantic.

Now, these people were praying people, a good many of them, and you can imagine they were hoping they would get a nice, easy voyage. But it didn't happen that way. Instead, the storms just howled around them, and they continued seasick. And it was about a 66-day voyage that they were pretty much not quite locked, but kept completely underneath the deck.

There was one of them that just couldn't stand this, the foul air down in the cabin with all of these kids crying and mothers and everybody seasick, who came up on deck, and a wave about washed him overboard. And he was in the ocean for a while, and he put his arm out, grabbed a rope and was hauled back into the ship. He was about blue, he was so cold, and he went down under the deck and didn't stick his head out again until they finally sighted land.

Well, as they were about two-thirds or so away across the Atlantic, the ship was pitched from side to side in the huge storms. There was a groan and a terrible creak as the main beam that supported the mast, the main mast of the Mayflower started to give way. It was cracking and sagging under the weight of the mast and the duress of the wind and the sails of the Mayflower.

The captain, taking a look, thought they might have to put back, but they were in very bad shape with the beam cracking this way. It was then that some of the passengers remembered the big printing press that was in the hold of the Mayflower. They wrestled it into position, jacked it up and forced the huge oak beam back into place, and the Mayflower continued on.

Finally sighting land, not in Virginia where they had intended to go, but blown north of their course by the heavy storms and sighting the wind-swept coast of Cape Cod. Now, they immediately tried to sail south to get down toward the Hudson River. The south side of the Hudson River in those days was known as the Virginia area. It was really what we think of as New York. And the storms did not allow the Mayflower to make that. The ships are not very good at running close hull to the wind, and the treacherous shoals and sandbars around Cape Cod were threatening.

The decision was made then to anchor in Provincetown Harbor and then to find a suitable location for their plantation north up in the area that we now know as Cape Cod and Massachusetts.

This brought on a little bit of a political crisis, and it is one of the beginning and most amazing stories of the Pilgrims, because when they were there in Provincetown Harbor, the people that were not so much known as Christians, the jolly old blokes off the street of England, they were known as strangers. There were saints and strangers. The saints were known as the Christians. The strangers were just the people off the streets of England.

The strangers said, hey, when we get to shore, no rules, mate, like down under, and we will do whatever we want.

Sensing a certain amount of anarchy, the saints decided on a course of action. They took out a piece of paper and they wrote the Mayflower Compact. It starts out, "In ye name of God, Amen. We do covenant and combine ourselves together unto a civil body politic for the glory of God, for the advancement of the Christian faith," and it goes on to say "to frame such just and equal laws as would be meek and necessary for our little plantation."

In other words, what had happened, the very first time in all of human history, a group of free people under God created a civil government covenantantly and elected their own leadership to that little civil government. This was the first written constitution in all of history that we know of, and it was the very beginning of all of American civil government.

If you think about that formula, under God, a group of free people creating their own civil government to protect their basic rights to make basic laws, this was essentially the Declaration of Independence 170 years earlier. And it was in extreme contrast to what was going on in Europe, because in Europe, the basic model of all of government was the divine right of kings. When the king says "jump," everybody is supposed to say "how high?" But here in America, there was a new model, completely new technology, the idea of a written Constitution, that under God a group of free people could create a civil government to be their servant.

And so it was that the Pilgrims at this very time in Provincetown had taken their idea of a New Testament church, a group of free people under God, covenanting together to create a church, and they picked up the idea, even though they knew very well that there was a difference between church government and civil government, but they used the same pattern, and they picked it up and carried it across and applied it in the Mayflower Compact. So you have in the first time in history the beginning of a whole new view of how a country should be built.

Now, this was very much in keeping with the sermon that Pastor Robinson had given to the Pilgrims as they left. He had been a wonderful pastor to these people in Leiden and steered them from a lot of dangers. But as he said good-bye to them, knowing probably that he would never see them again, he said, Now, be very careful when you go to America to plant this Christian civilization, be very careful what you adopt as true, sayeth he, for it is unlikely that a Christian civilization should spring so rapidly out of such anti-Christian darkness.

What he was saying was that the patterns of the way things had been done in Europe were maybe not consistent with the Bible, and that they should be very careful how they built this new civilization. And this first step, this creation of a covenant, the Mayflower Compact, is essentially the beginning of all of our civil government in America.

Well, of course, they couldn't stay in Provincetown forever. They took a prefabricated boat called a shallop that it was put together in the hold of the Mayflower in pieces. They took it out and assembled it on the shore. It had been damaged by the storms, and they continued to explore around the inside of Cape Cod. As they did, they had an encounter with the Indians who attacked them. Fortunately, nobody was hurt on either side.

The Pilgrims continued on around, almost freezing and getting caught in the surf, and, miraculously, almost at the time when there was no more sunlight, the wind was blowing hard and the ice was freezing on their clothes, they came into the shelter of an island, which they didn't really know quite where they were, and they had sailed around the inside of Cape Cod over to Plymouth Harbor.

In the morning they discovered that they were on an island that was safe, there were no other Indians there, and they made a whole series of discoveries that they were in a harbor that was more than twice deep enough for the Mayflower. They found there was land that had been cleared and nobody appeared to claim it, fresh water coming down the hillsides of what we now know as Plymouth, even a pretty good size rock, I suppose, that they could land on.

So, taking the shallop back to the Mayflower, the Mayflower came across

from Provincetown over to Plymouth, anchored in the harbor, and they started there late in December on putting together their little civilization. In fact, it was Christmas Day that they started in on some of the buildings in Plymouth Plantation.

□ 2230

Well, things became very difficult for the Pilgrims at that time. They started to die. They died from what they called the general sickness. It was probably caused by scurvy and colds and pneumonia and various things that weakened them. In December, eight of the 100 or so Pilgrims died. And then it got worse in January and February. By the time they got to March, almost half of the crew and half of the Pilgrims had died.

Now, that I suppose would be kind of a discouraging thing for people who felt that they had come over here with this noble expedition in mind, the idea of building a new civilization on new principles.

At that time the captain of the Mayflower, who had been standing with them, the Mayflower had been anchored in Plymouth harbor, said: it is about time for us to go back to England. It has been a great try, but half of my crew is dead and half of you are dead. You need to get on the Mayflower and come back to England with me.

You can picture yourself now on the shore of Plymouth and the boatswain is giving the calls. The anchor cable is winched up from the bottom of the harbor, covered with seaweed. The boatswain gives the commands and the yardarms are swung to the wind. At first large and then small, the Mayflower disappears over the horizon. The wind is blowing through the pine trees behind and 50 people, a little over 50 people, the Pilgrims, left standing on the shore amid some primitive huts they had been able to build.

You may ask: What was the dream? Why would these people dare take such a tremendous risk?

And the answer was found by the sermon Robinson preached about the idea of building a new civilization on new ideas. So it was then not so many days later that they were greeted by a cry from the lookout: Indian coming.

You mean Indians?

No, Indian coming.

Here walking down the main street of their little village was an Indian with nothing but a loincloth. It was very cold weather, and he said in very broken English, Do you have any beer?

What an interesting thing to ask for. It turned out it was Samoset. He was an Indian chief from up in Maine. He had a little bit of wanderlust and he was down visiting Massasoit. He heard about the settlers that were trying to make a go of things at Plymouth, and he came over to see how they were doing. After they fed him a good meal, they told him about the Indians they had seen in the distance, but none had bothered them at their site in Plymouth.

What they found out was that the Indians that had lived in the land there at Plymouth were the Patuxets, quite a war-like tribe, but the war-like tribe had been destroyed by a plague a few years before. Almost all of the Patuxets was dead. There was one at least alive. He had been taken by a sea captain and was going to be sold into slavery in Spain, and he was rescued by some monks and managed to get to England and later got across the ocean back ultimately to find his village and home gone because of the damages of the plague that had come before.

So it was that Samoset introduced them to another Indian by the name of Tisquantam, one of the last of the Patuxets. Tisquantam, or Squanto, as we know it, had not really had a whole lot to live for. But when he came to see these hard-pressed Pilgrims, he felt sorry for them so he taught them how to plant corn and how to find those eels by going barefoot in the mud by the side of the streams. And he helped them to survive through the first year. And following that and their being able to plant some corn, they celebrated in the fall their first Thanksgiving.

The idea was that the settlers, the Pilgrims, invited Massasoit, who turned out to be a very fine Indian chief, and contrary to some people's understanding of history, was very loyal and followed all of the treaties they set up and was a good chieftain, as was his son.

Massasoit was invited to celebrate the first Thanksgiving that the Pilgrims had, and he decided to bring some of his other Indian friends along, quite a few Indian friends, so you had even more Indians than there were Pilgrims at the first Thanksgiving. They had a good meal. The Indians weren't in any mood to leave, and so Thanksgiving continued for 3 days. There was wrestling and foot racing and sort of military drills, and all kinds and manner of things. The Indians did the hunting for turkey and deer and the Pilgrims were cooking and baking fruit pies, perhaps, and things like that. So they celebrated Thanksgiving, not just for a day but for 3 days, and it was an event that was a great celebration and was a great success.

So we have the tradition that particularly the Pilgrims and other groups passed on to us. Thanksgiving became a popular day in the colonies. All sorts of towns celebrated it on different days and times of year.

To my knowledge, the first national Thanksgiving was declared in 1777 by the Continental Congress many, many years later. That was to celebrate the victory at Saratoga. That also is depicted in our rotunda in the beautiful, large Trumbull-painted rendition of the surrender of the British at Saratoga. So that was a national day of Thanksgiving that was recommended by the Continental Congress.

The words of these Thanksgivings, for instance the actual declaration of Thanksgiving by the Continental Con-

gress, were explicitly Christian. It starts out: "Forasmuch as it is the indispensable duty of all men to adore the superintending Providence of Almighty God; to acknowledge with gratitude their obligation to Him for benefits received and to implore such further blessing as they stand in need of; and it having pleased Him in his abundant mercy not only to continue to us the innumerable bounties of His common Providence to smile upon us as in the prosecution of a just and necessary war for the defense and establishment of our unalienable rights and liberties."

And it goes on to talk about Christ and the Holy Ghost. This is a product of the Continental Congress in 1777 after winning the Battle of Saratoga. There were other Thanksgivings, and then eventually George Washington declared a national day of Thanksgiving in 1789. He says: "Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for his benefits, and humbly to implore his protections and favor." That is Washington as he declared a day of Thanksgiving in celebration of the adoption of the U.S. Constitution.

So that is the tradition of Thanksgiving. The Pilgrims passed Thanksgiving along to us, and of course this first Thanksgiving was a pretty good one. It lasted 3 days with the Indians.

If we look back and think about this little group of heroes that came to America, what we find was it was an awful lot more than Thanksgiving they gave us. They gave us a whole view of civil government, the idea that government is created by a group of free people and that there is no sovereign.

In fact, in the War of Independence, the battle cry was "No King But King Jesus." It was the idea of a group of people created under God to defend a set of rights. And as we later worded it, life, liberty and the pursuit of happiness.

So they give us this idea of a written Constitution in 1620. They also understood that we celebrate civil government from church government. That may seem ho-hum to most Americans, but we have to realize that the Europeans still use tax money to pay for their churches. And, of course, the Islamists tend to mix civil and church government completely together. So this technology that the Pilgrims brought us was extremely significant, far more significant probably than the celebration of Thanksgiving.

So we have the whole constitutional form of government, the separation of civil and church governments, and then later in the fall, the Pilgrims took another step. The loan sharks in England who had arranged the journey over on the Mayflower had insisted that everyone work in a common store. That was socialism, that is, everybody owned everything. Well, that didn't work.

Governor Bradford took a good look at that. It was not working. The people

were going to starve to death, and so they basically canned socialism and he wrote in his history of "Plymouth Plantation" as though men were wiser than God and the ancient conceit of Plato and others who thought that they were smarter than God and he said this thing has been tried among Godly and sober people, and it just doesn't work. And so they pitched socialism out and were able to do a lot better in the colonies.

□ 2240

Even so, it would be another 7 years before Governor Bradford would write that they could relax and taste the goodness of the land. It was a very hard time for the Pilgrims in this time period.

But I think it is important for us to remember as we join together with our families and we enjoy the wonderful tradition of Thanksgiving, to remember the other blessings that this little group, this adventuresome little group of men and women and children that came to this land. Of course, Jamestown was settled by men; they called them adventurers. But they were not women and children so much. These were people that put their families on-board ship and risked it all to make a beachhead in a new land. And they came with new ideas, ideas that have been a great blessing to us. I think it is important for us to remember how it was that God heard their prayers and used them. And Governor Bradford would write a little wistfully saying that he hoped that as a candle can kindle other candles, yet that they might be a bit of a light to a whole new country that would be born. Little did he know what would happen as a result of the blessings that they brought us across the ocean, this first little group of waterlogged marines as they landed in Provincetown and then Plymouth Harbor.

And so the story of Thanksgiving is mixed tightly and connected tightly together with our heritage as a Nation, and I think it is important for us to remind our children and our families the high price that was paid even at an early date.

Another thing that many people don't understand or don't know is that when the first Constitution in the Mayflower Compact was 1620, it was only 18 years later in the Fundamental Orders of Connecticut that you had the entire U.S. Constitution, the whole technology for our U.S. Constitution pretty much in place in Connecticut in 1638. The license plates in Connecticut say "The Constitution State," and with good reason, because the Fundamental Orders of Connecticut had federalism and most of the developments in terms of civil government that we now have in the U.S. Constitution.

People sometimes say, well, this was the product of enlightenment thinking. This was way, way before the enlightenment. This was the result of a group of people who came here, first of all,

the Pilgrims, who took their principle of a new testament church and simply applied it to government; and, following that, by a pastor by the name of Hooker, who was Cambridge educated, came from England, first landed in Boston, was a friend of Winthrop, and then went to found Connecticut. And as a result of his sermons, this Fundamental Orders of Connecticut is drafted.

I think the only thing that is missing possibly is the bicameral nature of the legislature, and some of us in this body are not sure that the Senate was a good invention anyway. But be that as it may, you had this Constitution, which is pretty much the U.S. Constitution, as early as 1638.

And so as we celebrate Thanksgiving once more, I think we can remember the idea of separating civil government from church government, the idea of a written Constitution, the idea of pitching socialism out, and the tremendous courage and dream that they had for a new Nation, which we have inherited and have been blessed with. So it is a beautiful time to celebrate Thanksgiving.

Thank you for sticking with me as we think a little bit about this little group of courageous people that settled these shores.

GREEN THE CAPITOL INITIATIVE

The SPEAKER pro tempore (Mr. PERLMUTTER). Under the Speaker's announced policy of January 18, 2007, the gentleman from Oregon (Mr. BLUMENAUER) is recognized for 60 minutes as the designee of the majority leader.

Mr. BLUMENAUER. Mr. Speaker, I appreciate the opportunity. As we are concluding our activities wrapping up on the floor, preparing for the Thanksgiving recess, as people go back to work in their districts, and hopefully spend a little time with their families, it is appropriate for us to reflect on the important work that has been done here in Congress under the leadership of Speaker PELOSI, Majority Leader HOYER, working with our House Chief Administrative Officer Dan Beard, to develop a Green the Capitol initiative.

We have made it clear under the new Democratic leadership in the House that it is not appropriate to ask the American people to address the challenges of global warming and climate change without first carefully examining the ways that we reduce our own work energy consumption and sustainable practices here in the workspace.

Mr. Speaker, I have spent most of my career working with environmental issues at the State, the local, and now the Federal level, working in partnership with people in the private sector to be able to make our communities more liveable, to make families safer, healthier, and more economically secure by virtue of our environmental initiatives, how we put the pieces together.

Over the years, I have had lots of ideas myself. I have heard them from others. We have looked at policies and practices, rules and regulations. I will tell you that the one thing, if I were empowered for a day to be able to set the rules and regulations, it wouldn't be any new regulation, any new tax, any new environmental law. It would simply be to make sure that the Federal Government practiced what we ask the rest of America to do in terms of our behavior regarding the environment.

The Federal Government is the largest manager of infrastructure in the world. It is the largest consumer of energy. We have facilities from coast to coast. We are the largest employer in the United States. And the extent to which we are able to put in practice the best practices, it will have a transformational effect, not only in terms of the Federal operations themselves, but in terms of what difference it will make as we are setting trends and move forward.

I am extraordinarily impressed with what has happened already. I can't say enough about this initiative. The goals that were adopted were to operate the House in a carbon neutral manner by the end of the 110th Congress; to reduce the carbon footprint of the House by cutting energy consumption 50 percent in 10 years; and, to make House operations a model of sustainability.

There are a number of steps that the Chief Administrative Officer has already done to implement these goals. They purchased renewable energy power for electricity, funding that was approved in the Legislative Branch appropriations bill. We have switched the Capitol power plant, which provides heating and cooling to the House, to natural gas. It will improve the air quality on Capitol Hill for the residents. This was also already approved. I personally have been appalled at looking at the belching gas coal-fired plant that powers many of the energy needs for Capitol Hill. That is being changed.

To improve energy efficiency, the House will use metering, commissioning, and tracking to improve operations, install energy-efficient lighting, adopt new technologies and operation practices, other office equipment, update heating and ventilation. We are looking for sustainability in all House operations. Purchased carbon offsets from the Chicago Climate Exchange. These are initiatives, Mr. Speaker, that are extraordinarily exciting as they are spreading out across Capitol Hill.

Before turning to some of my colleagues this evening, I however must note that our friends in the minority office have decided to somehow try and politicize this effort issuing a broadside, and I am willing to talk about this further if we have time with my colleagues, but issuing a broadside against this initiative, claiming that it is somehow, the term the House Minor-

ity Leader BOEHNER used, green pork. It is sort of disappointing, I guess, to see that the minority leader doesn't see the value in leading by example and reducing the House energy costs and modeling the behavior we expect from citizens. I am disappointed he would prefer to have the Capitol continue to waste energy, limit transportation options for House employees, and continue to force Capitol Hill residents to experience the pollution of the Capitol Power Plant.

The green pork update has taken issue with a number of initiatives that the CAO has undertaken, taking to task the notion of working with the Chicago Climate Exchange.

I wish that the House could offset all our emissions on premise, but it is not possible at this point. But the Chicago Climate Exchange is a credible mechanism, the world's first and North America's only voluntary, legally binding greenhouse gas emissions reduction registry and training program.

The minority leader attacks initiative here on Capitol Hill for car-sharing. It is kind of ironic, we actually have higher per capita use of auto commuting on Capitol Hill with our 7,000 employees than in Washington, D.C. as a whole. One of the initiatives to help solve the problem of forcing people to drive their cars is to use car-sharing, something my colleague from the Seattle area can speak to.

□ 2250

We've had Flex Car and Zip Cars. The average car is only used 2 hours, less than 2 hours a day. Car-sharing is something that's moving across the country. It's been pioneered in a number of European cities.

The minority leader dismisses this as a "hybrid loaner car for staffers wishing to run errands or catch a movie during work hours."

I find that offensive in the extreme. The 7,000 men and women who work for us on Capitol Hill are amazing.

Now I don't know what happens in the minority leader's office, maybe he has employees that go off in the middle of the day to catch movies. I don't know of anybody, Republican or Democrat, who experiences that. And it's a slander against the outstanding primarily young men and women who work with us. It's illegal in the first instance to do this. But I think it really is demeaning for the people that we work with.

Car-sharing, if that's what they're trying to get at, is a very successful business around the country. It's recently on the GSA schedule. I'm pleased to have a small part in encouraging that to happen here on Capitol Hill. We now have over 100 employees that have signed up for it. There are cars that are parked here that people can use before or after hours for business or after hours on their own time and avoid having to drive a vehicle.

I will return to this in a moment. I am obviously quite disappointed in the